



In photo at right above Dr. Beverly Tinnin, host pastor, greets several leaders to the State Baptist Evangelistic Conference held Feb. 2-4 at First Church in Meridian. From left: Dr. Tinnin; Dr. W. Douglas Hudgins, executive secretary; Rev. Larry Rohman, Jackson, speaker; Mrs. Dawn Gandy, Jackson,



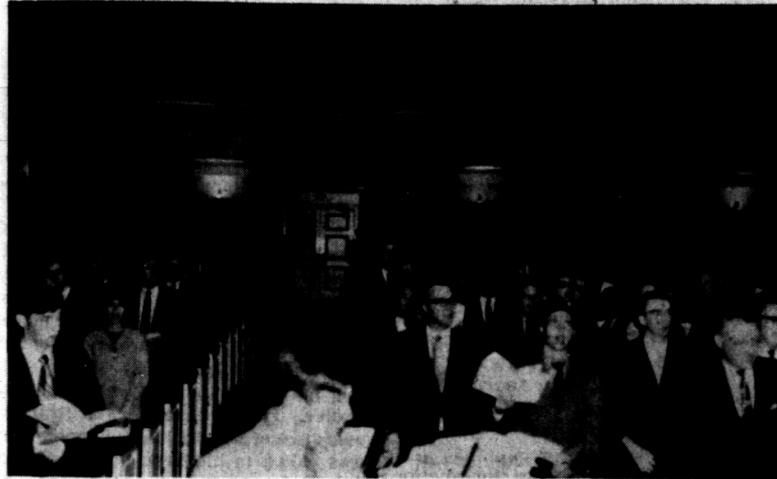
soloist and Dr. Bob Simmons, Meridian, Hall, Jackson, music director, leading a congregational hymn. Second photo from left shows the three persons who rendered the musical meditation at each service. From left: Vern Taylor,



speaker. Next photo shows Dan C. Bryan, Jackson, organist, and Mrs. Condie Brodie, Jackson, pianist. In photo at left several present chat with Dr. Ramsey Pollard, Memphis, speaker. From left: Dr. Bob Hamblin, Tupelo; Dr. Levon Moore, Pontotoc; Dr. Brooks Wester, Hattiesburg, speaker and Dr. Pollard.



Bryan, Jackson, organist, and Mrs. Condie Brodie, Jackson, pianist. In photo at left several present chat with Dr. Ramsey Pollard, Memphis, speaker. From left: Dr. Bob Hamblin, Tupelo; Dr. Levon Moore, Pontotoc; Dr. Brooks Wester, Hattiesburg, speaker and Dr. Pollard.



THE AUDITORIUM of the host church was well filled for most sessions, as seen by a sectional view through the camera.



TWO BROTHERS, Rev. Carl Savell, Jackson (left), and Rev. Carmon Savell, Jackson, attendant, assists.

## Evangelistic Meeting 'One Of Best'

Mississippi Baptists' Evangelistic Conference for 1970 has come and gone, but its tremendous impact for good will be felt for a long time, according to most veteran observers at the meeting held Feb. 2-4 at Meridian's First Baptist Church.

Described as one of the best in several years, the conference got underway on a high note Monday evening and progressed to a closing climax Wednesday morning following a message by Dr. John G. McCall, pastor of First Baptist Church, Vicksburg and president of the State Convention.

Meeting away from Gulfshore for the first time in several years, attendants from every section of the state filled the spacious auditorium of the host church for most sessions.

Those present seemed to remain in the auditorium during the program better than in some prior years, due to the strong program arranged for this year.

State men had a larger share of the principal speaking parts this year than usual, due to the cancellation at the last minute by Dr. John Bisagno, pastor of First Baptist Church, Del City, Okla., on account of illness.

Those substituting for Dr. Bisagno, who was scheduled for three addresses, were Dr. Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis; Rev. Larry Rohman, pastor of First Baptist Church, Jackson, and Dr. McCall, all of whom delivered effective messages.

Other substitutions were also necessary because of illness.

Dr. Hudgins, who was listed on program as a speaker, presided over the meeting in the absence of Dr. L. Gordon Sansing of Grenada which was caused by his illness.

Dr. Sansing resigned last year as state Baptist secretary of evangelism to become pastor of First Baptist Church of Grenada.

He had planned the program and had been asked to preside over the conference.

At this writing a replacement for Dr. Sansing as secretary of evangelism has not been secured.

Since Dr. Hudgins found it necessary to preside he asked Dr. Brooks Wester, pastor of First Baptist Church, Hattiesburg, to speak in his place. Dr. Wester also brought a

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## The Baptist Record

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## Gulf Coast "Camille" Fund Allocations Top \$750,000

More than three quarters of a million dollars from the Baptist Camille offering already has been allocated to Mississippi Gulf Coast area Baptist congregations and families stricken by Hurricane Camille last August.

This was the figure released by Dr. W. D. Hudgins, Executive Secretary of the Mississippi Baptist Convention Board, after a meeting this week of the Executive Committee of the Convention Board, which, along with a special advisory committee composed of several pastors in the state, administered the special Hurricane Camille funds.

Dr. Hudgins, in arriving at the three quarters of a million figure, said that \$730,317.18 figure has been allocated by the committee.

Adding to this amount an estimated minimum of \$25,000 which was given directly to the churches, makes the total more than \$750,000.

Dr. Hudgins said that \$240,708.10 had been received in the Camille fund, of which more than \$427,000 has come from churches and conventions outside the state, with an additional \$55,000 coming from the Home Mission Board. Mississippi churches gave more than \$360,000 to the fund.

While approximately \$100,000 has not yet been allocated, the committee already knows of other needs and expects that there will be other requests when all of the final insurance adjustments have been made.

Reports from the pastors are that insurance adjustments usually have seemed to be fair and reasonable.

Hudgins stated that he will make a complete report on the use of the funds to the SBC Executive Committee meeting in Nashville in February.

The Camille Fund has not been used to cover any of the Convention property losses at its two assemblies on the Coast, Gulfshore and Kittiwake. Kittiwake, the boys' camp, which also provided staff housing for Gulfshore, was completely demolished, while Gulfshore lost ten buildings.

so severely damaged, that almost complete reconstruction will be necessary. Replacement cost is estimated to be around \$1,500,000. Insurance settlements have not yet been completed on this loss, and the future of the assemblies is being studied by a special Convention Board Committee, which will report to the Convention Board and the Convention itself next fall.

The executive secretary, in commenting on the funds received in the Camille fund, said that, "the thing that gives me the greatest joy is that,

## Actions Of Annuity Board Boost Benefits Of Plan

DALLAS (BP) — The Southern Baptist Annuity Board here took several actions designed to increase benefits for most active members of its protection programs.

Trustees endorsed allocation of a "good experience credit" during 1970, which will provide two per cent of the retirement credits accrued to date for each member participating in two specific plans (Plans A-10 and A-11).

Trustees also approved issuance of the fourth consecutive "13th check," endorsed recommendations of its long-range planning committee, authorized by law changes to correspond with organizational objectives of its planning committee, and adopted the report of the executive secretary, and elected officers.

R. Alton Reed, executive secretary of the Annuity Board, said that the "13th check," for 1969 will amount to 13 per cent of the annual benefit paid to annuitants. It is the highest percentage ever given. The previous high was 12 per cent.

The extra check will be mailed to all persons currently receiving monthly checks (hence the name "13th check"), except those which apply to education, fixed period, and variable benefits, Reed said.

The long range study, presented to the trustees by Donald Bowles, chairman of the planning committee, called

ed for a complete re-organization through the directors level and places all work of the Annuity Board under three major categories — marketing, investments, and administration. Position titles will also be changed as approved in the new by-laws. The organizational changes are expected to be completed by October 1, although the Annuity Board has until the next meeting of trustees, set for February 2-3, 1971 to implement them.

Bowles said a comprehensive survey was made of all areas of the board with special emphasis being given to benefits of the plans and investments.

Reed praised the conclusions of the committee's 17-month study. "From these recommendations, the Annuity Board hopes to do an even more effective job of providing financial security for Southern Baptist ministers, and church and denominational employees both in investments and benefits.

He said the "good experience credit" like the "13th check" has been made possible by interest earnings in excess of those required by the various plans the board administers for Southern Baptists.

Reed said the "good experience credit" will be applied to the ac-

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## Top Leaders Of Nation Declare Need For Dependence On God

WASHINGTON (BP) — At the annual Presidential Prayer Breakfast here President Richard M. Nixon joined some of the nation's top public officials in proclaiming need for prayer and dependence on God during these times of turmoil and challenge.

As a nation under God, "we are not interested in conquering the world," the President declared, but in giving to other nations "an example of spiritual leadership and idealism which no other nation has provided."

Speaking to over 2,000 persons, Nixon chose as the theme for his remarks the familiar exhortation of St. Augustine: "You must work as if everything depends on God."

The President of the Baptist World

Alliance, William Tolbert, Vice President of Liberia, was one of the honored guests seated at the President's table.

Other guests represented leaders in the fields of business, labor, the military, education and science, members of the diplomatic corps, U. S. senators and members of the House of Representatives. In addition, a number of governors and big-city mayors were present.

Congressman Albert H. Quie (R., Minn.), presiding officer, noted that the larger groups of the 2,000 had come from around the world and were "joined in Christ's love."

Quie expressed the hope that from this meeting would come "a specific esprit de corps" and that it would produce "more freedom to talk about God with less embarrassment."

After reading from the 15th chapter of John, Secretary of Defense Melvin Laird observed that 20 centuries had passed since these words were spoken by the Prince of Peace. He referred to the progress men had made since the First Century and reminded the audience of the problems of hunger, disease and poverty which are still unsolved.

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## SBC Mission Gifts Start The Year 1970 At A Record Level

NASHVILLE (BP) — Southern Baptists started the year 1970 with a record level of giving to world missions.

Contributions through the Southern Baptist Cooperative Program unified budget for January of 1970 increased 4.6 per cent, or \$114,997 over last year's record high for January, 1969.

Designated gifts to world missions likewise reached a record level, with an increase of 13.8 percent, or \$447,548.

Cooperative Program contributions for January totaled \$2,613,571, compared to \$2,498,574 last year. Designated gifts were \$3,939,082, compared to \$3,461,514 in January of 1969.

Grand total Cooperative Program and designated gifts for the month reached \$6 1/2 million, an increase of 9.94 per cent.

Of the \$3.9 million in designated gifts, \$3.8 million went to the Southern Baptist Foreign Mission. During the month of January, foreign missions received \$5.2 million of the \$6.5 million total received.

Most of this was attributed to the Lottie Moon Christmas Offering for foreign mission in December.

## Beer Sales Control -- Drinking And Driving--Other Legislation

By J. Clark Hensley  
Executive Director,  
Christian Action Commission

Several legislative proposals concerning alcoholic beverages have been introduced in the State Legislature. Senate Bill 1756, introduced by Senator Scott, McCall Creek, is labeled an act "to authorize municipalities in this state to hold an election on the question of whether or not the manufacture, sale, distribution, possession and transportation of alcoholic beverages, as defined in the local option alcoholic beverages control law of the State of Mississippi, be permitted in such municipality."

This bill would permit incorporated municipalities in dry counties to vote themselves wet and for all practical purposes, nullify the local option law as pertains to counties. The voters in the county outside the municipalities would have no opportunity to express themselves.

The beer control proposal Senate Bill 1808 was introduced by Senator Jean Muirhead of Jackson. This bill would empower the Alcohol Beverage Control Division of the State Tax Commission to have enforcement powers in such violations as the sale of beer to minors, the sale of bootleg beer and

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## Baptist Mission Board Visits Augusta After 125 Years

ATLANTA (BP) — In mid-March the Southern Baptist Convention's Home Mission Board will return to Augusta, Ga., its birthplace, to recall its history and commission missionaries, the evidence of its future.

The meeting, March 9-12, will be part of the year-long celebration of the Convention's 125th anniversary. Plans are under way for a mammoth Missions Rally on March 11 at Augusta's Bell Auditorium. Preceding the service will be a musical period by a 500-voice choir.

State Baptist officials of Georgia, South Carolina, and other nearby state conventions, the editor of the Augusta "Chronicle" (the South's oldest newspaper), Porter Routh of

Nashville and other SBC leaders, pastor Jack Robinson of the First Baptist Church and city leaders of Augusta will join the mass meeting to highlight the anniversary.

"We are endeavoring to show the past and present of the Home Mission Board. The commissioning service will emphasize the future," said L. O. Griffith, director of the Board's Division of Communion.

The Augusta Baptist Association and its pastors' conference have voted their support.

The Home Mission Board, now in Atlanta, is one of two agencies established at that organizational meeting. The other is the Foreign Mission Board, now in Richmond, Va.

The agenda for the directors meeting, which will be part of the week's meetings, is not complete, but they will review and report on the Board's activities for 1969 as well as hear progress reports on the work of its 2,235 missionaries.

The Board's history is colored with achievements and setbacks, with periods of seeming disassociation from the world, and now, a period of great awareness of need. Through it all, however, the Board has proven itself worthy of its existence. Or so says the Board's 14th executive secretary, Arthur E. Rutledge.

This agency has been the primary force for the Convention "in geographical expansion in the U. S. A. through

much of its history," Rutledge says. "It has also been a catalytic agent, pointing up the needs which it met in part and which it stimulated others to meet."

"It has been a forceful, unifying instrument in that in working with various state conventions, it has helped develop a uniform, convention-wide program of missions."

Rutledge also believes the Board has exhibited the successful marriage of evangelism and social action, a constant cause of dissension among Southern Baptists.

"The Board has been very useful in keeping alive a strong concern for

evangelism, while at the same time being able to reconcile social ministries and evangelism."

The constituency of the Southern Baptist Convention is inconceivably diverse and this has produced problems for the Board.

"Our problem lie in the difficulty of communicating to such a diverse people the true dimensions of the nature of our Home Mission task," Rutledge says.

Finds Joy In Responsibility

Although the administrator of the complex agency (an annual budget in excess of \$14 million) admits that he is sometimes discouraged and

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# Beer Sales Control

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the illegal sale of liquor from "beer outlets."

On October 28, 1968 (Jollif vs Mis-

field that the A. B. C. enforcement agents did not have the right to make inspections for violation of beer laws. At that time, in a news conference, Kenneth Stewart, Director of the A. B. C. Division, stated, "Most of the complaints received in this office and given to the agents in the field are complaints from mothers concerning the illegal sale of beer to their minor children."

Since the recent decision of the Supreme Court, several counties have completely opened up for the sale of illegal beer. The bootleggers are being informed in several other counties that the Alcoholic Beverage Control Division Enforcement Agents do not have authority to enforce the beer laws."

Mr. Stewart also stated, "Since July 1, 1968 the State Tax Commission has revoked 120 beer permits. The Alcoholic Beverage Control Division was instrumental in the revocation of 101 of these permits for violations consisting of illegal gambling, illegal sale of whiskey, and illegal sales to minors. The other 19 revocations during this period were performed by local officials." Others joining with Senator Muirhead were: Watson, Stringer, Mosby, White, Corr, Jones, Horton, Scott, Summers and Wicker.

House Bill 5, introduced by McDaniel and Mabry, states "Any person who operates a motor vehicle upon the public highways shall be deemed to have given his consent, subject to the provisions of the law, to a chemical test or tests of his blood, breath or urine for the purpose of determining the alcohol content of his blood if lawfully arrested for any offense arising out of acts alleged to have been committed while the person was driving a motor vehicle on the public highways while under the influence of intoxicating liquor."

The Christian Action Commission went on record at the Mississippi Baptist Convention last fall favoring this type of legislation. Dr. Joe T. Odle, Editor of The Baptist Record, urged the enactment of this type of law in an editorial (January 29, 1970).

Many groups in the state, including the Governor's Traffic Safety Advisory Committee, have endorsed this kind of legislation. It conforms with National Safety Standards adopted by most states.

Representative Boteler has also introduced a series of bills that have to do with traffic safety, licensing, etc., unrelated to the alcohol problem, but most of them designed to bring Mississippi law into conformity with National Safety Standards. A number of similar measures were adopted by the last general session of the legislature.

## Summary Comment

By J. Clark Hensley

It is obvious the implied consent law, House Bill No. 5, should be passed. The need of implied consent presumptive limit laws has been well established. There is a need for such legislation to improve traffic safety. Driving on the highway is a privilege, not a right. All rights and privileges are generally qualified by the rights and privileges of others who are entitled to equal dignity and protection.

One who "exercises his right to drink" should be denied the privilege of driving on the highways and streets, for the sake of the safety of the reasonable assurance of personal safety. Therefore, we need such legislation to protect the rights of the law-abiding motoring public and to im-

worked closely with program committee and other music leaders in arranging musical features.

Even though this year's program was "full" the meeting ran on schedule perhaps more closely than in most recent years, due to the co-operation of program personnel in the matter of time.

Between sessions the exhibit areas were well "patronized," with many of those attending carrying books and other material home with them for use in 1970 for the cause of evangelism.

Although no accurate figure was given, attendance this year was perhaps off some from the past several years when the conference met at Gulfshore.

The extra cost factor of meeting in a city over the more moderate cost at Gulfshore, was probably one reason for the slight drop, as well as the wave of influenza that is sweeping the state at the present.

Those present, while in an excellent spirit, seemed to have a seriousness of purpose in the matter of witnessing for Christ, and inspired by the conference, have returned home planning to make 1970 a banner year for evangelism in the state.

## First, Hazlehurst Calls Pastor

The one-hundred-years-old First Church, Hazlehurst on January 25, issued a unanimous call to Rev. George E. Meadows to become its pastor effective April 1. Meadows has served the church for the past two and one-half years as assistant to Pastor Rowe C. Holcomb who is retiring.



His former pastorates include Harmony, Lincoln County; New Hope, Simpson County; Concord, Rankin County, Bethel, Copiah County; and Dublin, Jeff Davis County.

Mr. Meadows is the son of Mrs. Ruby T. Meadows of Magee and the late H. Dewey Meadows. The new pastor's wife is the former Betty Sue Thompson of Mount Olive. They have two sons, James Dewey, seven, and John Edward, four.

A July 1960 edition of THE JACKSON DAILY NEWS carried an article with the following title, "Young Minister Began Working Toward Goal at Age of Twelve." The story related that Athens Church of Mendenhall had licensed George E. Meadows to the gospel ministry at the age of twelve. Two months after the appearance of the article the young man was called to his first church and ordained by Athens church at the age of eighteen.

There has never been a minister in the direct lineage of Meadows. Evidently, a Baptist deacon, W. F. Flynt, of the Athens Community had a great part to play in the young man's call into the ministry. Flynt frequently carried Meadows as a child to a "secret place of prayer" and made no hesitation about asking God to use the lad in a special way.

A graduate of Magee High School, he received the Bachelor of arts degree from Mississippi College and the Master of Theology degree from New Orleans Seminary.

Church, Long Beach, the two churches suffering the largest monetary loss. Each of them has received allocations of around \$140,000. However, every request which has come to the Committee from the Gulf Coast Baptist Camille Committee, and from the churches suffering losses in Pearl River County, has been granted.

A complete new building is being erected by Shoreline Mission at Bay St. Louis, with almost all of the money coming from disaster funds.

## Trailer Chapels Provided

Crane Creek and Flat Top churches in Pearl River County, both of which had their churches destroyed by the storm, were furnished trailer chapels, and funds to aid in erecting new buildings.

Beach Boulevard Church in Pass Christian was renovated soon after the storm by a large group of young people, who came over from First Church, Pensacola. Furnishings for the building, and renovation of the wrecked pastor's home will be with grants from the special offering.

The story could be repeated over and over, for 26 churches related to the Mississippi Baptist Convention have received assistance. This does not include the several Negro churches being aided through the special committee.

Dr. Hudgins was high in his praise of fellow Mississippians, and fellow Southern Baptists, who came to the aid of disaster area Baptists in the time of disaster.

Special thanks and appreciation was given to the Home Mission Board in Atlanta, the Executive Committee of the Southern Baptist Convention, the various state conventions, and to the many churches and individuals throughout the convention who responded to the needs. The executive secretary paid tribute to Rev. J. W. Brister, superintendent of missions for the Gulf Coast Baptist Association, calling him "a tower of strength for all of us during this crisis."



## Trio To Sing At Religious Ed Meet

THE LADIES TRIO of First Church, Magee, will render special music at the annual State Baptist Religious Education Association to be held at Buena Vista Hotel in Biloxi Feb. 19-21. Ronald Mills, Natchez, president, has urged all religious education workers and leaders in the state to attend. Principal speaker will be Dr. Joe B. Rushing, chancellor of Tarrant County Junior College, Fort Worth, Texas. Primary emphasis will be "Innovations in Learning" and "Preparation for the Seventies." Singers are, from left, Mrs. Ora Mae McAlpin, Mrs. Nan Craven and Mrs. Carolyn Stevens.



IN PHOTO AT LEFT above Dr. Jack Stanton, of Home Mission Board is seen delivering one of several messages at the State Evangelistic Conference. Center photo shows Dr. Joe Tuten, Jackson, relaxing for a few



moments at his motel before leaving for conference session. Photo at right shows Dr. Curtis Vaughan, of Southwestern Seminary, as he leads Bible study at each session.



## The Evangelistic Conference Speakers Speak

Dr. Ramsey Pollard

"The pulpit is no place for stammering doubt. We are to stay on the main track."

"It takes courage to continue to proclaim the gospel of redemption in Christ when much of the world is insisting that we substitute 'do goodism' for the New Birth."

"Social reform is not our chief business. The eradication of racial prejudice and the providing of adequate housing, as noble as these projects are, have put several denominations, many churches and hundreds of preachers on a rusty sidetrack — and they are still there."

"A renewed church must have the element of authenticity. It believes something. The ecumenical movement is a colossal failure because it minimizes conviction and when conviction concerning the lostness of souls without Christ, the realization of heaven and hell, and the other tremendous truths is gone — compassion is dead."

"One of the marks of a renewed church is the Spirit of audacity. Audacity to keep on going on in the face of hatred, sarcasm, criticism and betrayal. The churches of Jesus Christ have the grace of continuance."

Dr. Bob Simmons

"I am sure God's Word is a living Word because it speaks, it speaks to me, and because it keeps speaking to me."

"We all gladly give our lives for the proclamation of this Book, and all the people who hear it. No man would be worth the life of just one of us here to proclaim it."

"The first word of my text (Hebrews 4:12) is the word 'living' — because God's Word is living it can be powerful, cutting and effective."

"That God's Word speaks at all today is a miracle, since it had to be written across the centuries, compiled by churches only loosely joined and then attacked for generations by its dedicated detractors."

"The Bible can be put into the language of modern man today because its message is for modern man."

"I know the Bible is inspired because it brings me to my knees. We do not worship the Bible, but we know that only through this living Word can we hear the living God as he speaks to living men."

Rev. Larry Rohrman

"America is great because America is good."

"When America ceases to be good, America will cease to be great."

"The church is in a holy war. We are fighting for our very existence and for the eternal hope of all people."

"Preoccupation is our greatest sin. If the devil can get us busy doing secondary things we will omit our primary task."

"There seems to be a complete lack of reverence in America today. Things like patriotism, motherhood, the home, discipline, and God have been torn from their high place of reverence and are looked upon as common."

"The church has not made a huge leap from a superstition to the iceburg of uselessness, it has slowly and gradually drifted."

Dr. John G. McCall

"To make a good beginning, in my area of living, is surely one of life's greatest joys."

"But as joyous and as glorious as it is, making a good beginning simply is not enough. More important even than a good beginning is the matter of continuing toward completion."

"If this is true in other areas of living and at other levels, it is more vitally true in the area of Christian faith than in any other."

"In the first place, it is quite clear that this is the call of God's word to us."

"In the second place, the urgency of it lies in the tragedy that all too few of us are indeed continuing in the Christian faith and growing as we ought to do."

"In the third place, there is urgency in the call to continue for the simple reason that God can never do His work in the world through those who are the victims of arrested development."

"Nor can our Christianity, in the fourth place, be meaningful to us if we are not continuing in the Christian faith and growing toward maturity in Christ Jesus."

## Baptist Mission Board

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ed, he apparently finds great joy in his responsibility:

"It is a great challenge and a great opportunity," Rutledge said. "I am grateful that in the providence of God, I was given this opportunity."

"I feel that I am supported by the prayers and confidence of a lot of people," he continued.

Rutledge believes that the acceptance of the agency in the past by Southern Baptists may at times be an indictment against it:

"The temptation of agency leaders is to try to take a safe, middle course," he said. "On the one hand we must maintain contact with our constituency to the degree that they will hear us and act when we lead them. But, at the same time, if all we're going to do is what our people want us to do, we will not be fulfilling our role as leaders."

Southern Baptists have been accused of overlooking needs that were not spiritual, but Rutledge believes that there is an emphasis among churches to meet contemporary issues and that the Board has been instrumental in promoting this change of attitude.

"We have a long history of pietism and individualism that is hard to break," he explained, "but we are trying to relate to the world. I'm optimistic," he concluded — written by Mary - Violet Burns HMB staff writer.

## Evangelistic Meeting

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strong message.

Other state speakers were Dr. Bob Simmons, pastor of Fifteenth Avenue Baptist Church, Meridian, and Dr. Dudley Wilson, pastor of Northminster Baptist Church, Jackson, likewise delivering forceful messages.

Dr. Jack Stanton, associate in Division of Evangelism of the Home Mission Board, represented that agency and brought three strong messages.

Dr. Curtis Vaughan, professor of New Testament, Southwestern Baptist Seminary, Fort Worth, Texas, led evangelistic Bible study most effectively at every session, centering his study on the Book of Romans.

Music, both special and congregational, was featured more than usual this year.

Placed strategically on the program, several soloists, ensembles and choirs from over the state were heard to good advantage, with instrumental numbers interspersed with vocal presentations.

Dan Hall, director of music department of the Convention Board,



AT DANIEL MEMORIAL, JACKSON, several of the youth singers get together for another one of those necessary rehearsals. Irwin Koenig, Myra Vickers, Scotty Wharton, Mike Wharton, Joel Nix, Charles Powell, Kathy Crow, Bruce Powell, and Regina Thomas are those pictured left to right.

## Daniel's Sound Of Pop To Portray "A Place Called Love"

The church on your block will be portrayed as "A Place Called Love" in the latest Christian folk musical to be premiered at Daniel Memorial Church, Jackson, on February 15. The newest of the contemporary musicals is the production of Billy Jack Green and the Sound of Pop, plus 50 youth singers. The music is that of Ralph Carmichael, the famed composer from Woodland Hills, California. This south Jackson church continues with a long line of Folk dramas after "Good News" in 1968, "Witness, Take the Stand" and "Tell It Like It Is" in 1969; now it is "A Place Called Love." The service is scheduled for 7:00 p.m. in the chapel; there is no admission charge.

The setting is in a Christian coffee house held at the church by the youth. The drama has used mass advertising terminology, picket signs, and everything men use to attract the attention of

some social outcasts. The plan works and three strangers enter the holy walls. Jerry Stroud, Dennis Smith, and Dianne Clark play themselves in these antagonistic roles. When the outside world meets the inside of the church, things begin to happen. These youths of our city learn some lessons about love, both the outcast, and the regular church-goers. The text is that of Paul in his letter of love to the Corinthian church.

"God Is Love"; "don't walk around the down and out"; "What the world needs now is love"; "love is eternal"; "love is not easily provoked"; "love never gives up"; "love is not selfish"; "love is color and class blind"; "love never fails"; "without love, I have nothing at all."

All of these signs will be seen around "A Place Called Love." Dr. Allen O. Webb is the pastor of this love-minded church.



## Bathtub Baptism Held In Korea

"Would you mind if we baptized a young man in your bathtub tonight?" a Korean Baptist pastor's wife asked Mrs. Robert D. Burgin, Southern Baptist missionary in Taejon, Korea.

"We are at the public bathroom now, but it is so crowded we don't think a baptismal service would be very worshipping," the pastor's wife explained over the telephone.

Soon she and the pastor and some church members accompanied a young Korean high school teacher to the Burgin home. After a worship service in the living room they crowded toward the bathroom where the young man was baptized in the tub.

"At first I thought the experience strange," said Mrs. Burgin. "But, after all, the Lord did not say where a baptism is to be performed or how much water there must be."

Missionary Rolla M. Branley, also stationed in Taejon, said that during winter months Korean Baptist churches often hold baptismal services in public bathhouses as few of the churches have baptistries and those that do lack any means of heating the water.

## Focus Week At Gilfoy School Of Nursing To Be February 15-19



Hart



Popwell



Draughn



Hammack



Hudson

Focus Week at Gilfoy School of Nursing in Jackson will be February 15-19. "Nothing is impossible" has been selected as the theme. There will be a city-wide Fellowship on Sunday night, 9-10, at girls' dormitory. Services will be held at 6:00 in the morning and 7:00 each night. There will be a buzz session for each

class after the services Monday and Tuesday nights. Team members who will be speaking in various classes throughout the week are: Miss Betty Hart, missionary from Chile; Miss Attis Popwell, head nurse, Sellers Adoption Center, New Orleans; Dr. Daniel Draughn, pediatrician from Jackson; Miss Beverly Hammack, di-

rector of social ministries, Jacksonville, Florida; Rev. Thomas Hudson, pastor of Oak Forest Baptist Church, Jackson, Dan Jones, junior at Mississippi College, will be leading singing, and Lydia Channel, Elementary Major, MC, will be serving as pianist. The public is cordially invited to the services.



THE STEERING COMMITTEE for Focus Week at Gilfoy School of Nursing: Seated, left to right: Miss Opal Wroten, co-chairman; Paul Pryor, administrator, Baptist Hospital; Miss Sharon Rice, co-chairman of Focus Week. Standing, left to right, Chaplain Gordon Shamburger; Mrs. Mary Holyfield, director, School of Nursing; Miss Kathryn Bearden, BSU director.

## More Sinned Against Than Sinning

By C. DeWitt Matthews  
Midwestern Baptist  
Theological Seminary

Some pastors stay on in their churches too long. Others leave before they "get the water hot." In between these two extremes of pastoral tenure are the multitudes of men who, year in and year out, do solid work, while trying to decipher the time when they ought to try to go elsewhere.

But as far as their tenure in churches is concerned, pastors are often "more sinned against than sinning." They can simply be at the mercy of congregational whims. What is worse, at times they are straight-jacketed by only one or two strong-willed, self-appointed congregational "policemen."

In these cases the congregation abandons its collective responsibility to assert its counteroffensive against such domineering. The result is that the pastor is hamstrung!

A long-time pastor of large churches says that pastoral tenure has a pastor side as well as a church side. He thinks, too, that the denomination is grossly guilty of not working out a practical plan for assisting pastors to move.

Consequently, pastors who need to move, but can't, become victims both of their own ineptness at manipulating this delicate matter and of the denomination's self-imposed blindness about its responsibility to help them.

### In Secular Fields

Men in secular fields of comparable training and ability are con-

sidered business contemporaries of a pastor of about forty-five years of age are just arriving at the peak of their greatest security. By then they usually have enough "brownie points" to ride out their time to retirement. Specifically, one large merchandizing corporation gives its retiring store managers a gift of \$50,000 in company stock.

School teachers and educational administrators if threatened with discharge are protected from mistreatment by strong organizations that supply topflight lawyers to plead their cases.

But Baptist pastors, who in many cases have gone to school longer and paid more for their education than almost any such people, are still dependent for tenure on congregational preferences. Often they are like athletic coaches who must produce annual winning teams or be "booted" by protesting alumni. But, the real culprit is the denomination that has done so little to explain the elements that should enter into a stabilized pastoral tenure.

What is even more threatening is that a pastor may feel that he prejudices his chances of moving at all if he lets it be known that he'd like to change churches.

Some pastors, however, then tend to back off from further investigation of him as they wonder "Why does he want to leave his church? There must be something wrong?" Furthermore, if some congregations receive "pushy" letters about this man from fellow pastors he is "dead" at the start.

ed normal. Even a clerk whose employer won't promote him many times will simply take another position across the street for more pay, and this is not frowned upon. The school teacher sends his name to placement bureaus and, in today's market he can consider several more lucrative positions than the one he wants to leave.

But the Baptist pastor has to sit quietly by and hope that at least one friend will understand his reasons for needing to leave. Further, unbelievable though it appears, if such a man tells several minister friends that he'd like to move, some of these brethren have been known to comment to others, "Old Smith must be in real trouble at Lobster Cove." Ultimately only this speculation is remembered.

Actually, though some men are quite secure in their present pastorate they may still believe that a change of scene with new people and challenge would give them a "shot in the arm" and the people a different voice to hear. But they hesitate to noise abroad that they'd like to move for fear such a desire will be exaggerated into a capital offense.

Most of this chaotic condition comes about because Southern Baptists have not made this problem of pastoral tenure a major denominational concern.

I have noticed, too, that opposition to the denomination's producing a creative plan often comes primarily from pastors who sit in their own plush security and from men who are

leaving the solution of this thorny thing to the discretion of the Holy Spirit through the churches.

### No Recourse

But in the meantime pastors all over the convention who have no other recourse to job tenure "sweat it out" while their worry lines deepen and their wives and children weep behind pastorial doors.

It is shameful! It is sinful! It is insufferable! When in God's Name and in the interest of basic human decency will Baptist do something definitive about this hypocritical, loose-ended, harum-scarum, irresponsible system of pastoral tenure? I wonder if the precariousness of a pastor's tenure could be one of the strong reasons why so few young people now enter the ministry?

As a start, a competent study committee of twenty-five pastors, laymen and seminary professors could be appointed to make a year's thorough analysis of the problem. From this exploration a Baptist "white paper" could be prepared and widely circulated. Such a report would cite numerous case studies that would illustrate several sides of the issues and then list a number of possible ways the denomination might proceed.

Waites, "because after a birth, native midwives still cut the umbilical cord with a bamboo stick." Although causes vary, treatment of disease is much the same in both places. In the modern Kediri hospital, headed by former Jacksonian Dr. C. W. Applewhite, patients receive as up-to-date treatment as they do at the medical center.

The Indonesians readily accept modern treatment for their ills, but Waites found that they don't agree on the origin. Their own explanation of disease is simple. "They believe that all disease is caused by 'taking in the bad air,' he says. "Even in the Kediri hospital, they followed the local practice of closing all the windows at night to keep the 'bad air' out."

"The Javanese are gracious and extremely polite compared to Amer-

This report could be only suggestive, but it might provoke enough thought to cause Baptist to get busy trying to resolve this tangled situation

### Church Library Seminar

NASHVILLE—The Church Library of the 70's, a seminar on the "media center" concept of church library work, will be held April 13-17 at the Church Program Training Center here.

Emphasis will be placed on the new services of the church library including use of advanced educational technology, preparation of learning materials and diversification of library services.

Cost of the seminar will be twenty dollars.



LOW IN JAVA — Thad Waites, president of the University of Mississippi School of Medicine student body, visited Indonesian temples and shrines, as well as working among the natives at the Baptist mission hospital.

## Actions Of Annuity Board Boost Benefits Of Plan

(Continued from page 1)

couns of some 18,000 participants. New members enlisting in 1970 will get the credit in 1971 if one is given.

He pointed out that the amount to be credited in the future may vary just as the percentage for the "13th check" has.

"The 'good experience credit' could be for more than two per cent in the future, or it may be less, but whatever it is, the members will get their share," Reed said.

He said the "good experience credit" can build rapidly since it works exactly like compound interest. "If the credit of two per cent or better is allowed each year for the young man just joining the plan, the amount would be the equivalent of changing

the benefit credit from the current 1 1/2 per cent, guaranteed in the certificate, to two per cent."

He said the long range committee felt the "good experience credit" idea is more equitable to members than changing the guaranteed amount to a fixed percentage.

For example, Reed said a man born in 1929 who joined the plan in 1954 on the maximum salary allowed would have an annual retirement benefit of \$2,400. If the "good experience credit" continued to be paid on a two per cent basis, his retirement benefit at age 65 would be \$3,436 a year. Reed added, "If the fixed period were increased to a flat two per cent, the retirement benefit for this member would amount to \$3,800 a year."

The "good experience credit" allows each member to share in the total increment the plan realizes instead of a fixed amount," Reed said.

The trustees also received for future study a resolution asking the finance committee "to investigate the wisdom and feasibility of investing funds in the re-development plans and programs of urban areas in American cities."

Walter G. Gummelt, pastor of Parkway Baptist Church, Washington, D. C., Gummelt said the motion was not to suggest that the Annuity Board waive its policy of seeking the best return at the least amount of risk on its investments, but rather to find out how investments may be

In his annual report for 1969, Reed said that 24,399 persons were currently participating in Plan A; 9,796 in Plan B; and 3,306 in Plan C; all of which are retirement plans in the Southern Baptist Protection Program.

He added that another 14,971 persons were participating in the health benefit plan and 9,336 in the life benefit plan, now closed to new members.

The group insurance plan, which replaced the life benefit plan on October 1, 1969, has 1,130 members; the long term disability plan, 1,028 members, and agency insurance plan, 2,228 members.

Reed said benefits paid to annuitants reached \$7,263,851, showing an increase of \$720,682 more than in 1968. Funds held in trust for persons participating in the Protection Program reached an all-time high of \$230,049,236, representing an increase of \$21,830,530 over 1963, Reed added.

He said persons who began receiving benefits included: 339 for age retirement; 139 for widow benefits and 51 for disability. Child benefits were paid to 105 children education benefits to 100; and variable benefits to 21.

### Top Leaders --

(Continued from page 1)

"Despite phenomenal progress in a material sense," Secretary Laird said, "20th century man feels disturbed in the depths of his being." He cited the violence, "the inhumanity to man," and the feeling that many people have that "the quality of life is deteriorating."

"It is only in our acknowledgement of our dependence on the divine presence that we as a nation can look forward to the good life," Laird declared.

The secretary of defense then said that "we believe that church and state must be separate, but we do not believe that God and state must be torn asunder."

After listening to the remarks from his cabinet members and elected officials in Congress, President Nixon said it meant "a lot to him to hear other top officials speak in their faith."



HELPING AT THE "HOUSE OF THE SICK"—UMC senior Thad Waites of Waynesboro worked at the "Baptist House of the Sick," Rumah Sakit Baptis, in eastern Java last summer. Headed by Dr. C. W. Applewhite, former Mississippian, this modern 100-bed hospital treats the same range of disease as does the Jackson Medical Center, although they stem from different causes. According to Waites, the hospital is financed by combining support of the Baptist Foreign Mission Board with what the patients can afford to pay.

## Mississippi Medical Student Works In Baptist Hospital In Java

From the Medical Center in Jackson to a clay-tiled "House of the Sick" in a Java village is a long way, but Thad Waites of Waynesboro has found that medicine bridges the distance.

The "House of the Sick" is Rumah Sakit Baptis, a 100-bed Baptist mission hospital in Kediri, a small Indonesian village in eastern Java where Waites spent 10 weeks last summer. A senior at the University of Mississippi School of Medicine, he was one of 31 American medical students competitively chosen for a Smith Kline and French Laboratories foreign fellowship under Association of American Medical Colleges auspices.

"We treated a lot of injuries in Kediri just as we do in our emergency room at the medical center," Waites says, "but the causes were dif-

ferent." Bones were broken in falls out of coconut palm trees, off of sugar cane trains, and in motorcycle accidents. Here in Mississippi people are more likely to fall from trucks loaded with cotton bales or out of a familiar pecan tree.

"Chasing trains and trucks carrying fresh sugar cane to the factories seemed to be a national pastime. Kids often slipped and fell under the wheels as they grabbed for cane from the stacks," he recalls. Motorcycles caused as many accidents as the American automobile slaughter on the highways," Waites added. "We kept a running count of the kinds of motorcycles involved in wrecks and when I left Hondas were ahead of Yamahas two to one."

Lockjaw was another familiar disease from an unfamiliar cause. "A lot of babies have lockjaw," explains

Waites, "because after a birth, native midwives still cut the umbilical cord with a bamboo stick."

Although causes vary, treatment of disease is much the same in both places. In the modern Kediri hospital, headed by former Jacksonian Dr. C. W. Applewhite, patients receive as up-to-date treatment as they do at the medical center.

The Indonesians readily accept modern treatment for their ills, but Waites found that they don't agree on the origin. Their own explanation of disease is simple. "They believe that all disease is caused by 'taking in the bad air,' he says. "Even in the Kediri hospital, they followed the local practice of closing all the windows at night to keep the 'bad air' out."

"The Javanese are gracious and extremely polite compared to Amer-

icans who may seem somewhat abrupt," says Waites. "But their formal manners could sometimes be a nuisance. When a nurse called from the hospital, she'd waste time on a long drawn-out apology for disturbing us before she ever got to why she called." The natives pointed out to their visitor that courtesy is a necessary way of life in the crowded conditions of Java.

Friendliness must help, too. "We had a lot of kids at the hospital," Waites smiles, "and they all learned to say 'Good morning.' Every time I'd see them after that, they'd shout 'Good morning, good morning!' That was their only American word and it was also purpose. It might have been 10 o'clock at night, but to them it was 'Good morning!'"

During the Mississippian's stay, admiration and awe of America was

high. "Everyone followed the Apollo 11 triumph," the medical student recalls. "One impressed Indonesian told me, along with the appropriate gestures, 'Americans are baguz (The ultimate in achievement): they walk on the moon!'"

"Not long after that," he adds, "we were playing tennis and my Indonesian friends began calling me 'Armstrong.' At first I thought they were teasing me about the way I played tennis, but later I realized they had nicknamed me in honor of the astronaut!"

Waites, who is a graduate of Mississippi College, is the president of the School of Medicine student body. The fourth University of Mississippi School of Medicine Smith Kline and French foreign fellow, since 1963, he is the son of Mrs. Otis Waites of Waynesboro.



A LONG WAY FROM THE "MIGHTY MISSISSIPPI"—In the warm, wet climate of Indonesia, green fields of rice and sugar cane lie among cloud-capped mountains such as these.



## Preaching In The Seventies

Elsewhere in this issue of the Record we carry a report on the Evangelism Conference which was held in Meridian last week. It was an outstanding conference, and we congratulate Dr. L. Gordon Sansing who planned it, Rev. Dan Hall who scheduled a great music program, and all of those individuals who appeared as speakers, and gave to the hundreds attending, a great spiritual uplift and blessing which should have sent them back to their churches with their hearts afire for Christian witness in 1970 and through the new decade. It would be hard to say enough complimentary things about this meeting for it was one of the best we have had in several years.

If I were to summarize the meeting in one word, I would have to use the word "preaching." This was a meeting of great preaching. Men of God stood up with open Bibles and preached the word in the power of the Holy Spirit. Sometimes the preaching was a form of teaching, teaching of the truths of God's word. Sometimes it was more of exhortation, as men found a message from God in His Word and exhorted preachers to give heed to it and to go out into the world about them to give to men God's word of salvation. Sometimes it was simply taking a great Bible truth and thundering forth its message.

Preachers often are not counted as good listeners, but they listened at this meeting. There was little lingering in the halls, or in the book exhibit area. At session after session, from the opening on Monday night to the closing on Wednesday morning, the spacious auditorium of First Church, Meridian was well filled, and those present listened, as God's word was expounded to them. It was a preaching meeting, with music used to open the hearers' hearts for what God was saying.

I came away with a new urgency added to my previously held conviction, that if Southern Baptists they must not neglect preaching.

Paul says in 1 Corinthians 1:18 "for the preaching of the cross

is to them that perish foolishness; but unto us who are saved it is the power of God." To Timothy, his "son in the ministry", the aged Paul, facing death, which appeared to be imminent, said, "Preach the word; be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And as one studies the program of the New Testament church he finds a major emphasis on preaching. Moreover, the history of Christianity reveals that most of the names which are remembered, were of those whose preaching stirred generations of people.

Southern Baptists have made elaborate plans for the decade of the seventies. It is probable that there never has been as much preparation involving so many, in planning for an emphasis for spiritual work. Plans are made for organization and enlistment and enlargement and ministry. The program calls for seeking to enlist the laymen and women, youth, boys and girls, and providing new programs and broad outreach.

Let us not be forgotten, however, that all of this will be of little avail if we do not use it all to help our churches effectively preach and teach the word of God. It is the word of God which is "quick, and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12). Let us use every organization and every program that can effectively help us reach people to hear the gospel message, and then let preachers stand in pulpits, and on street corners, and on radio and television, and wherever opportunity affords, and "preach the word" . . . thunder forth the message of God.

Great preaching should be the very climax of all else that is planned for the seventies. This is to do more to convict men of sin, call men to repentance and faith in Jesus Christ, and lead saved men to dedicated, consecrated witness for Christ, than all else that we can do.

If Southern Baptists shape the seventies, their preaching will have a large part in accomplishing it.

## Men Be Given SBC Platform?

The Christian Life Commission of the Southern Baptist Convention has announced a national seminar on morality to be held in Atlanta, Ga., next March 18-18.

In planning the program the Commission has invited to appear among its speakers three persons who seem to be very much out of place as individuals who should be given a Southern Baptist platform to air their views.

They are Anson Mount, Public Affairs Manager for Playboy magazine; Joseph Fletcher, who is called "the father of situation ethics" (the new morality); and Julian Bond, Negro legislator from Georgia, who supports Black Power.

In The Christian Index, Georgia Baptist journal, Dr. Elmer West, Jr., director of program development for the Commission, is quoted as defending the use of these speakers, saying, "in order to understand what the Bible is saying to Christians about morality in 1970, we need to know what those who proclaim 'another morality' are saying."

Dr. West states that the format of the program will allow these speakers to present their views, and then for at least the first two, to be answered by Southern Baptist theologians. He does not make it clear whether or not the "Black Power advocate" will be answered by a speaker, but does say that participants in the conference "will have a chance to challenge" him.

This is not the first time that the Christian Life Commission has given a Southern Baptist platform to such speakers, and we are confident that such men always welcome such an oppor-

tunity. We question seriously, however, the claim that it is necessary to give them our platform in order to know what they are saying or to know "what the Bible is saying to us about morality in 1970." It appears that the positions held by these men are pretty widely known, so that any informed Baptist can know what they are saying, without our giving them a platform or paying their expenses or an honorarium to say it. (Normally speakers on such programs do have their expenses paid, and receive some type of honorarium, so we are presuming that it will happen this time, although we think these three would be glad to pay to get on a Southern Baptist program.) We sincerely hope that the costs of the \$20.00 registration fee paid by each participant in the seminar will cover all expense, and that not one penny of Cooperative Program money will be used to pay these men to speak to Southern Baptists.

We are not against the work of the Christian Life Commission, for it has made splendid contributions in some areas, but we do feel that such actions as this will raise questions in the minds of many Southern Baptists.

We agree with Dr. Louie D. Newton, former president of the Southern Baptist Convention, who questioned the wisdom of such speakers being on the program, and after seeing Dr. West's answer, said in his column in the Christian Index "I still do not agree that Southern Baptists need to rely upon Playboy, situation ethics, and black power in reaffirming our course toward authentic Christian morality."

IF WE YIELD ourselves with openness and honesty to the message and meaning of the death of Christ, his constraining love will move our devotion and inspire the response of self-giving. But we must be willing for the reality of the cross to possess us. —Clifton Davis in "Points for Emphasis, 1970," Broadman Press.



## NEWEST BOOKS

**TRUMPETS IN THE MORNING** by Harper Shannon (Broadman, 156 pp., \$3.50).

A book on the preacher and his preaching. In the opening chapter he says, "There is a thrill, a challenge, an excitement about the gospel ministry that cannot be compared to any other profession, occupation, or calling." He says that the greatest thrill is being a minister of the gospel because the ministry is still the greatest calling. In the book he uses some of his own experiences to tell of the work of the minister, although the book is not actually biographical. He discusses the minister's call, his training, his studying and sermonizing, his relationship to his people, and many other matters related to the

minister's work. This is a fresh approach to a glorious theme, and the book should be a challenge not only to preachers, young and old, but to others as well. It certainly will be most valuable to young men who are considering the call of God which they feel in their own hearts.

**YOUR WORK ON THE PULPIT COMMITTEE** by Leonard Hill (Broadman, 66 pp., paper.).

Over and over we have been asked about a booklet to help pulpit committees, and always have had to say that very little was available. Now a splendid booklet has been prepared. It deals directly and most helpfully with almost every question that can be asked concerning the pulpit committee and its work. We would suggest that churches without pastors should get copies of this book, probably more than one. It outlines the work of the committee from the time of its election until the new pastor is on the field. The booklet fills a great need and should have a wide circulation.

**IN CASTRO'S CLUTCHES** by Clint Edgar Fite (Moody, 158 pp., \$3.95).

The amazing personal story of the efforts of the father of David Fite, the Southern Baptist missionary who spent three years in prison in Cuba as a prisoner of Castro, in trying to reach Cuba and personally appeal to Castro in his behalf. It was a trail which led to New York, Washington, Canada and Mexico City. There were numerous disappointments which would have stopped most persons, but this Southern Baptist preacher father never gave up. He was sustained by the prayers and support of the Home Mission Board, of tens of thousands of Southern Baptists and of multitudes of people of other denominations. Support also came from government leaders in the United States, United Nations, in Canada, in Mexico City, and even in Cuba itself, along with representatives of other nations. This story of the long quest, with its final fruition in Mr. and Mrs. Fite being allowed to fly into Cuba, is a story of devotion and determination seldom witnessed. The experiences in Cuba itself with the reunion with David's family and his wife's parents, Dr. and Mrs. Caudill (by this time Dr. Caudill had been released from prison but was still limited in his activities), the seven visits with David, and the appeals of a father directed to Castro himself as another father touch the heart so that one cannot forget this story. Millions of people were concerned about the Fites and he Caudill's, and rejoiced when they were released from Cuba in 1968. This story relates the father's efforts which helped to bring it to pass.

**LIKE IT IS!** by Mort Crim (Warner, 124 pp., \$2.50).

Crim, a news correspondent for American Broadcasting Company, calls for the church "to quit hiding its light under a building and go where the need really is." Introduction by Norman Vincent Peale.

er technological advances. They caution that the use of new technology "is always a difficult tight-rope to walk, for it is only too easy for us, in our desire to meet the problems of numbers and finances, to rationalize away all arguments about the importance of the dialogue between teacher and student."

The changing position of the student on the campus also is having a major effect on the liberal arts colleges, Mr. Brick and Mr. McGrath say.

They report that most colleges allow students to run their own organizations and activities, usually with a faculty adviser.

A majority of the colleges also said students were involved in setting rules of student conduct, and at many institutions students have a role in deciding disciplinary cases.

Three-fourths of the colleges in the surveys said they included students



## Beyond the Ironing Board

Wilda Fancher

Oh, the softness of silence — and the happiness of hushness.

I sat in our lovely house of worship, and my heart was slowed from the rush the morning had caused. I wondered, as the muted gold tones of carpeted floors and cushioned pews muted the frustrations of my mind, if God felt the trappings were too plush. Too expensive.

Then I remembered Mary. I thought if she had written the first sentence fragment on this page, she might have said, "Oh, the peacefulness of perfume."

I'm with Mary — gifts are for giving, beauty is for enjoying, love is for lavishing. While I am with Mary, I'm not quite as daring as she. I probably would have allowed analytic second thoughts to stifle my impulse to break the bottle then, just as I now squelch too many impulses of concern because I am afraid of rebuff. It was not until my first-born brought me his first love offering of bitterweeds that I learned the art of receiving a gift prompted by love, no matter what the gift. But I can't explain that to you. And if you have reached out for bitterweeds and held them to your nose, sniffing as your eyes look down into that adorable, adoring face, you can't explain it to me, either. Nor can you mental faculties coupled with mine, explain why the odor you sniffed was sweet, not bitter. A poor receives can spoil a gift for the giver, but a gift is still for giving, so it ought to be given.

But, back to Mary. I thought how peace must have eased her heart as she inhaled the odor from the bottle. Had Mary rushed around all day? Had chores pressed her physical energy and crowded her schedule before she came into Jesus' presence? Had she

lost patience with some member of her family? Or snapped at some friend? Had she remembered as she awaited the arrival of Jesus that she had failed to keep a promise she had made? Had Mary thought of the works of Jesus and found herself assessing the reality and the miracle of them? Maybe Mary had doubted.

What clutter needed to be removed from Mary's mind and heart? Evidently, there was clutter and Mary felt a need for worship. The perfume was not required of her by anyone except Mary. And maybe it was because its sweet smell helped to accomplish true worship for Mary that Jesus did not rebuke her for its use — or for its expense.

Something in Mary's relationship with her Christ at this particular time made her offering of the perfume a proper offering. She did not offer perfume every time she went into Jesus' presence — it was not a ritual nor a habit with her, but was the result of her particular need on that particular day. It was the product of a heart longing to bring soul and Savior to a special time of devotional meeting.

I am not conscious, every time I go into my church, of its loveliness. I am not even conscious, every time I go into my church, of the peace I find there. But when I am conscious of the soft light, stylish chair robes, organ and piano music, and everything else pointing toward a hushed golden tone, I have the feeling that God knows that my part in providing this lovely place, did initially, and keeps on doing perpetually, for me what the perfume did for Mary.

I'm sure she lived with that sweet smell and peace of mind all her life — just as I live with my pretty house of worship.

## THE BAPTIST FORUM I

### You Can Lend Help To Hospital Patients

"If there's anything I can do to help, please let me know." These words have been spoken by many well meaning, sincere people to friends, acquaintances and even strangers in the hospital.

There is something you can do to help. There are many patients in our hospitals who are alone. Some, perhaps traveling through, become ill or are involved in an accident. Some are old people living in old folks' homes or nursing home and have no family. There are many reasons — but re-

gardless of the reason — they are alone and need help. As I write this I am looking at a man, 83 years of age, who lives at the Willard Bond Home at Madison, who has just returned from surgery. He has no family here, but needs someone with him just to call a nurse when he needs one because he cannot call one himself.

Well, you say, "What can I do?" This is one suggestion. The churches in an area — city, county or association, can get together and form a group, or an organization of volunteers to sit with these people. No nursing experience is needed. All you need is Christian compassion. When you see your patient needed something you cannot do, you can call the nurse or other proper attendant. The hospitals just simply do not have enough nurses to watch a patient all the time.

Not many years ago it was common practice to sit up with sick relatives, friends, or neighbors in their home. Now most people sick enough to need that kind of care go to the hospital where we take for granted all their needs are cared for.

Jesus tells us in Matthew 25:35, "For I was an hungry and ye gave me meat. I was thirsty and ye gave drink. I was a stranger and ye took me in," and when He was questioned about that, He said in verse 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

This may be your chance to give a drink of water in His name. Will you take advantage of the opportunity, or will you pass it up by saying, "I'm too busy, let someone else do it." Remember, Jesus also said, "Inasmuch as ye did it not to the least of these my brethren, ye did it not to me."

For a program of this kind to work there must be a central place to coordinate activities. If there is sufficient response to this, then certainly such a place can and will be set up and the churches notified. I will be happy to give any help that I can.

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### The Baptist Record

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# SCRAPBOOK

Thursday, February 12, 1970

BAPTIST RECORD PAGE 5



## Glimpse Of God's Love

There stir within the soul of man  
A longing placed there by the hand  
Of Him who calls and each of us  
Must find the pathway 'ere the dusk  
Brings its everlasting hush.

I knew not 'twas for Thee I sought;  
My worldly visions came to naught  
But shattered dreams, and in their wake  
My fainting heart began to quake,  
For a still small voice so gently spoke.

At last I turned to Thee O' Friend;  
I glimpsed the love for me within  
Your heart and bowed my lowly head.  
In newfound humbleness I sped  
Into the warmth your presence shed.

How gracious, Lord, Thou art to me,  
My Hope for all eternity.  
My song of longing-for peace attained,  
Of darkness lost and heaven gained,  
My old loves carelessly disdained.

And though I'm not exempt from pain  
Or grief or sin's black spreading stain,  
I cast my burdens at Thy feet  
And rise refreshed, new joys to meet,  
My strength renewed, my faith complete.

—Lola Imogene Carver  
P. O. Box 364  
Ocean Springs, Miss.

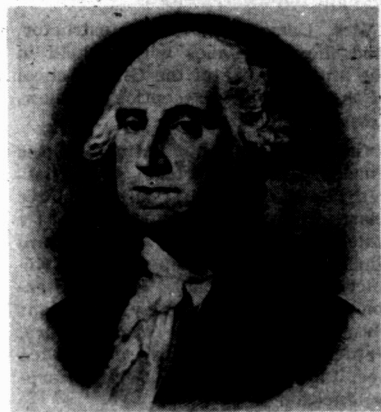
## Verse Of The Week

Husbands, love your wives, even as  
Christ also loved the church, and gave  
himself for it; . . . let every one of  
you in particular, so love his wife  
even as himself; and the wife see  
that she reverence her husband. Eph-  
esians 5:25, 23.

## Love's Limit

Ye bubbling springs that gentle music makes  
To lovers' plaints with heart-sore throbs  
Immixt,  
Whence my dear this way her pleasure takes,  
Tell her with tears how firm my love is fixt;  
And, Philomel, report my timorous fears,  
And, Echo, sound my heigh-ho's in her ears.  
But if she asks if I for love will die,  
Tell her, Good faith, good faith, good faith—  
not I!

—Unknown, Sixteenth Century



## Washington's Sundays

Rev. Lee Marney, the rector of the Pohick  
Church, commented concerning George Wash-  
ington as a churchman: "I never knew so  
constant an attendant in the house of God  
as Washington. His behavior in the house of  
God was ever so deeply reverential that it produced  
the happiest effect on my congregation, and  
greatly assisted me in my pulpit labors. No  
company withheld him from his church. I  
have often been at Mt. Vernon on a Sabbath  
morning, when his breakfast table was filled  
with guests; but to him they furnished no  
pretext for neglecting his God and losing the  
satisfaction of setting a good example."

## Martyrdom In Zurich

# Free Church Grew From The Sacrifice Of Many Lives

By Harry Maansus

The chill blue waters of the Lim-  
mat River, fed from snows and springs  
in the distant visible Alps, divide  
Switzerland's largest city al-  
most in half at its very heart as they  
flow swiftly from Lake Zurich toward  
a meeting with the Rhine.

It is alongside, or indeed in the  
depths, of this lovely stream, consid-  
ered one of Zurich's scenic attrac-  
tions, that much of the history of free  
church life—church life free of con-  
nections with government—in Europe  
has been written. It has indeed  
influenced much of Protestantism  
worldwide.

Certainly it has significance for the  
movements, such as Baptists, which  
have adhered tenaciously to the con-  
cept of believers', rather than infant,  
baptism.

The hammer strokes of Martin  
Luther, which resounded across Eu-  
rope in 1517 when he tacked his 95  
theses to the church door in Witten-  
berg, echoed particularly strongly in  
the valleys and mountains of Switzer-  
land.

Ulrich Zwingli, coming to Zurich  
the next year as priest of the city's  
largest church, Grossmünster, heard  
them clearest of all. On the hill just  
above the river stands even today  
this twin-spired majestic church  
where he powerfully preached. 450

years ago against abuses in the Ro-  
man Catholic Church.

After five years, the city council  
of Zurich decided the city would be  
Protestant.

Two young men, who listened rap-  
tly to Zwingli's messages, were eager  
supporters of his reform activities.  
Konrad Grebel and Felix Mantz, how-  
ever, felt the reform progressed too  
slowly.

In Mantz's home, just behind Gross-  
münster, a small group clustered in  
Bible study. Grebel was a specialist  
in Greek, Mantz in Hebrew. Both be-  
came specialists in their approach to  
more radical reforms, so extensive  
that Zwingli was unwilling to accept  
them. On a wall in the Altstadt (old  
city) sector of Zurich can be read  
the statement (translated): "In this  
house lived Konrad Grebel, 1506-1514  
and 1520-1525 who, together with  
Felix Mantz, was the founder of the  
baptizing movement."

The question of baptism split Zwing-  
li and these former supporters into  
opposing sides. It became most acute  
as the view on baptism determined  
the outlook on the church itself. Which  
kind of church should there be—a  
state-supported church or a church  
composed of believers only? A Church  
into which all were received through  
infant baptism, or a church limited  
to those baptized only after their per-

sonal expression of belief in Christ.

Along the banks of the Limmat, in  
the chambers of the city council,  
another decision was reached. Swin-  
gli was declared victor in a debate  
with his "opponents" on the issue of  
baptism.

The council's mandate was that  
parents who had earlier refused to  
baptize their babies should take  
them to the priest for such a rite with-  
in eight days, or—leave the coun-  
try. No further gatherings in homes  
for Bible study were permitted. Gre-  
bel and Mantz were forbidden to  
speak in public. Zwingli and the city  
fathers felt they had silenced these  
dissidents, once and for all.

They did not know that a small  
group had secretly assembled, in de-  
fiance of their edict, in Mantz's home  
that very same evening. Although  
deep pessimism filled this meeting  
room, while praying and talking to-  
gether, the little band decided they  
must "obey God rather than men."

Suddenly, a former Catholic priest,  
Jorg Blaurock, rose and asked Grebel  
to baptize him. After this, Blaurock  
baptized the rest of the group. The  
date, January 21, 1525, and the house  
just behind Zwingli's own church,  
are regarded today as the time and  
place of the birth of the present free  
church movement.

During the following week, about

30 persons were baptized. Most of  
them were farmers in Zollikon, a vil-  
lage along the eastern shore of Lake  
Zurich—a village which today is ac-  
tually a part of greater Zurich city.  
(Baptism at that time was not by im-  
mersion.)

Usually unemotional, these farm-  
ers broke out in tears, confessing  
their sins, when they learned that  
the message of the reformation—  
God's grace forgiving man's sins—  
was for them. Their simple accep-  
tance of Christ and baptism contrast-  
ed greatly with the gaudy Catholic  
mass and elaborate church—pre-  
scribed rituals and practices.

What Luther began, what Zwingli  
had mediated, was taken one tre-  
mendous step farther on its way  
toward the early Christian ideal by  
these simple farmer people.

Or, should it be spoken of as  
actually a third reformation, as some  
modern church historians contend?

Freedom ended a week later when  
policemen, on orders of the Zurich  
city council, fettered all the "anabap-  
tists" or "rebaptizers" and brought  
them in for examination. After re-  
peated imprisonments and increas-  
ingly inhuman punishments, most of  
them gave up their ideal: a New Tes-  
tament free church.

The late Fritz Blanke, a renowned  
church historian at the University of  
Zurich, described the men and wom-  
en of Zollikon as people who took a  
stand "before the time was ripe. In  
reality, that was no mistake, but a  
heroic deed. There will always be a  
need for men who, unconfused by the  
spirit of the age, set out for new  
goals and strive toward a new dawn."  
The Zollikon farmers were such a  
vanguard, he continued; and "in gra-  
titude, we bow before them today."

Despite capitulation of the Zolli-  
koners, the concept of a free church  
did not die. The ideal shone anew in  
several other places. Blaurock prov-  
ed to be a good evangelist.

Felix Mantz and Jorg Blaurock  
were captured the following year, in  
1528, while meeting in a forest out-  
(Continued on page 8)



EVERY SUMMER thousands of tourists take launches  
like this for a sightseeing view along the Limmat River  
in Zurich, Switzerland. Just where the boat passes in  
this picture, Felix Mantz was drowned in 1527 as a  
martyr to the faith. He dared to question the extent

of the Reformation, and his outspoken advocacy of be-  
lievers' (rather than infant) baptism was more than  
the city's political and religious leaders of the day  
could tolerate. —(European Baptist Press Service Photo  
by Harry Maansus)



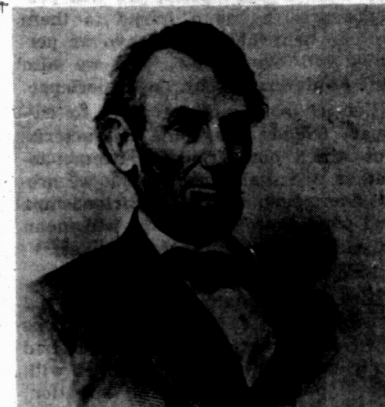
THE SWEETHEART BANQUET given in February last year at Enon Church,  
Pánola County, was representative of many Sweetheart Banquets in the  
churches this week, and every year. The Enon event was sponsored by the  
Training Union. Joe Meurrier and Marcia Tupper, above, left and center,  
were crowned King and Queen of Hearts, on the basis of their average year-  
ly grade in Training Union. Rev. Kenny Edmundson, right, 17-year-old evan-  
gelist, of Florence, Ala., was featured speaker. Rev. Ralph Culp is pastor.  
(Due to the large number of banquets, and because of space limitations,  
the Baptist Record cannot accept other pictures of Sweetheart Banquets for  
publication.)

## What Love Will Do

Let us then try what love will do . . .  
Force may subdue, but love gains, and he  
who forgives first, wins.  
—William Penn (1644-1718)

## Good Morrow

Good mornow to you, Valentine,  
Curl your locks as I do mine.  
Two before and three behind,  
Good mornow to you, Valentine.



## God And Man

My great concern is not whether  
God is on our side,  
my great concern is to be on  
God's side.  
—Abraham Lincoln

## Traveler

O Most Gracious Lord  
I have such a great sense of urgency.  
There is so much to learn  
and so little time;  
teach me quickly.

There's so much to convey  
yet so few vehicles  
fueled for use.

I find myself becoming  
tense and anxious;  
calm me, Lord.

Keep me centered  
on the Master Highway  
and off tangents.

Let me waste no time, Lord,  
in idle meanderings.

Keep me alert and ever aware  
that rest stops are vital  
on this journey  
else I become  
short of fuel

encumbered with care  
a joyless traveler.

In the time that's left, Lord,  
operate me smoothly  
as befits You.

Eloise Vance Spears  
Jackson Miss.

What silly things human beings ut-  
ter when drunk or in love.

# February -- Time For Love Just What Is True Love? How Can I Express It?

By A. Donald Bell, Professor  
Southwestern Seminary

An old Southern story unfolds as  
follows: There lived a beautiful and  
wise girl on one of the most extensive  
cotton plantations of Louisiana. Her  
rich father, who owned the lands, had  
become prominent and socially ac-  
cepted among the many planters of  
the early Mid-south. Thus, the sons  
asked for her hand in marriage. Since  
she didn't really love any of them,  
she wisely refused to allow her father  
to accept any offers.

There also worked on a neighboring  
farm a poor tenant farmer. He had a  
fine and intelligent son. This lad had  
contacts with the girl throughout their  
childhood. As they matured, the poor  
boy fell in love with the rich girl.

One day he mustered the courage  
to ask her permission to talk to her  
father and discuss marriage. She  
responded that she admired him  
tremendously. She wanted him al-  
ways as a friend, but she didn't love  
him. She insisted that marriage with-  
out true and returned love would  
perish. The lad took her refusal with  
deep grief and left home to seek his  
fortune in the new and prosperous sea-  
port town of New Orleans. Meantime,  
the girl married a planter's son whom  
she really loved.

The poor boy fell into the company  
of a group of young French engineers.  
He listened to their conversation for  
several weeks and, because of his  
keen mind, developed an idea. He  
told them of his plan. It was a me-  
thod of draining useless swampland  
and producing fertile cotton acreage.  
They were so astounded at his work-  
able project, that they arranged for  
its financing.

He returned home, implemented his  
idea, and became rich. Meantime, the  
husband of the wealthy planter's  
daughter passed away. She became  
the eligible young widow of the area.  
After a respectable time had passed,  
the poor boy—now rich and socially  
accepted—asked her to become his  
wife.

Again she refused, but even more  
kindly, because she admired him. All  
the while, she had loved him. But she  
didn't love him. He pressed his plan.  
In her sorrow and loneliness she  
finally accepted. This "one way" love  
ended in one of the great marital  
tragedies of the South.

As this month reminds us of love  
—romantic and divine, what is true  
love? Do I really understand it?

This includes divine and brotherly  
love as well as romantic love. Love  
is the most important relationship in  
all of life; yet, too few of us under-

stand it. Therefore, it's always a good  
time for the personal evaluation of our  
loves—to God, to our brothers, and  
to family members.

Such an inventory of our loves  
might involve answers to the follow-  
ing questions:

## Do I Return Love?

Love may begin as a one-way  
thing; but true love looks forward  
to fulfillment in a two-way ex-  
change. The Bible says that God first  
loved us. Yet, the process is not com-  
plete until we return that love. I first  
love an unsaved person enough to  
tell him about Christ, but after he  
becomes a Christian he returns my  
friendship and Christian love. A one-  
way friendship ought not go on for-  
ever.

A Christian leader must both love  
and be loveable. His colleagues and  
followers accept his leadership when  
it is based in a two-way relation-  
ship of sincere, brotherly love. This  
"commerce" of Christian love be-  
comes the spiritual "lubrication" be-  
tween the mechanical parts of hu-  
man relations.

## Do I Try To Force Love?

Love cannot be coerced. A "forced"  
love is a dead love. I can't demand  
that people love me. I cannot make  
lost people love Christ. Even God gives  
us the power to refuse his love.  
You must build love by feeding it.  
We can urge, exhort, encourage, and  
persuade—but not demand.

## Do I Express Love Regularly?

Love, being a living and growing  
thing, must be expressed (fed) regu-  
larly. If my loving attitude is con-  
sistently expressed in deeds, I can  
win people. Even as our personal love  
to Christ must be shown in consistent  
service, church attendance, and daily  
prayer, so must our loving attitudes  
toward people be consistent! One se-  
cret of successful marriage, for ex-  
ample, is the continuous expression  
of love.

## Is My Love Personal?

A prime characteristic of true love  
is individuality. Do I make my love  
personal as I deal with others? "Mass  
production love" is meaningless. One  
must know the individual, must ex-  
press his love at the cross to in-  
dividual lost souls.

## Do I Allow Love To Feed My Life?

Am I "loveable"? As I relate to  
others in ways which express my love  
and concern to others, I will receive  
love. When I meet the real needs of  
people's lives, they will love me!

Keep reminding yourself of your  
love of individuals. Do not let it be  
(Continued on Page 6)



"AND TO ALL THESE ADD  
LOVE, which binds all things to-  
gether in perfect unity." (Co-  
lossians 3:15 TEV) Love has

joined Southern Baptists for 125  
years in sharing Christ with the  
people of the world. — Home  
Board Photo.

# The Village Where Saints Are Made

By Patsy S. Muse, Missionary  
Quito, Ecuador

The town of San Antonio de Ibarra  
is the Ephesus of Ecuador, the idol-  
making center of the country. It is,  
as the pastor of the new Baptist mis-  
sion there says, "the place where

saints are made."

Most of the men of the town are  
occupied in the wood carving indus-  
try, making the beautiful statues and  
numerous images which adorn the  
altars of Catholic churches and homes  
throughout Ecuador.

It was not an easy place to open  
Baptist work. The townspeople were  
fanatically opposed to evangelical  
Christianity. The day the mission  
opened they bought Christian litera-  
ture from a colporteur only to stand  
(Continued on page 6)



# Young Couple Will Minister To Pakistani Muslims

Simon H. Sircar, whose great-grandfather was a convert of pioneer missionary William Carey, will return to East Pakistan as pastor of the Immanuel Baptist Church in Dacca after he and his wife receive degrees from Philippine Baptist Theological Seminary on April 10.

They will be accompanied by their

in pastoral work satisfaction and peace that he had never known. 2½-year-old son Bapi, whose name means "treasured one" in their language; they say it also represents "Baguio, Philippine Islands." Bapi was born just 25 days after they arrived in the Philippines on Aug. 28, 1967.

The 30-year-old Simon is a candidate for the master of divinity degree, and his wife Ashima is seeking the bachelor of religious education degree. Simon's father was also a Baptist preacher, and Simon accepted Christ as a high school student. But it was not until he had spent two years preparing to be a lawyer that he responded to God's call to the ministry.

Simon hopes eventually to form a

gospel team to evangelize his people. Many Muslims today are tired of the old ways, he believes. They can't find time to pray five times a day. Many are coming to the Baptist churches out of curiosity, but making a public profession of faith in Christ is still very difficult for most.

Simon believes the primary work of revival in his country should start in the churches, with emphasis on personal evangelism. On their return, the couple plan to start an extensive visitation program, show religious films on the church lawn, and train new converts to be effective witnesses and launch projects to build more churches.

The Dacca church, with 50 members, attracts about 200 people to worship services. Simon will be the first

pastor to be fully supported by the church.

A second Pakistani couple, Mr. and Mrs. Dilip Datta, began studying at the Baguio seminary last semester. He is in publications work and will seek the master of religious education degree. His wife will work toward the bachelor of religious education.

## February Time - - - -

(Continued from page 5)

taken for granted. Love returned to love completed: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (King James Version)

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen!" (Phillips translation)

### True Tests of Friendship

There are people that live in crowded areas of large cities and yet they are still lonesome. Lonesomeness is worse than hunger and is perhaps more dominant in the world today. Man needs bread, but, more important, he needs the friendship of God, through Christ, and the friendship of people with interests, talents, and loves similar to his own.

There are numerous people in your church and community that need Christian friendships. If we will present ourselves as a friend to them we can help them more than we perhaps will ever know, and we also will profit greatly by the experience.

Let us look at some ways to cultivate friends and some characteristics which bind Christian friends together. We shall discuss what we profit from such Christian friendships and what these friendships will mean to us in later years of our lives.

### Friendship Must Be Cultivated

Mrs. Bill Williams was a young housewife in Centerville. She was always disgruntled because she had no friends, and finally she talked with her pastor about the situation. He suggested some means of cultivating friends. The pastor assured her that she had an attractive personality, a fine home, and a respected husband; but he led her to see that she



## Mt. Zion (Tate) Dedicates New Building

Mt. Zion Church, Tate Association held a dedication service for the new sanctuary and educational unit Sunday afternoon, February 8 at 2:30.

Rev. Billy Smith, pastor of Trinity Church, Memphis, Tennessee, and former pastor of Mt. Zion, preached the dedication sermon.

The new sanctuary is a Colonial style building with a balcony and has a seating capacity of 450. It has wall-to-wall carpet, central heating and air-conditioning, and a complete sound system. The choir has a seating capacity of 42.

The new educational unit includes a church office, pastor's study, music director's office, library, prayer room, five Sunday school classrooms, and two restrooms. Plans are being made to remodel the old sanctuary and educational unit.

Rev. Jimmy Welch has been pastor of Mt. Zion Church almost two years. During this time have been approximately 70 additions by letter and baptism. The church has increased its budget from \$28,000 to \$48,000.

## Practical Nurses Graduate At MBH

Graduation exercises were held February 6 at 6 p. m. for members of the 25th class of Practical Nurses at Mississippi Baptist Hospital.

Mrs. Dene Bass, R. N., instructor, said the ceremonies will be held in the amphitheatre of the Gilfoy School of Nursing, with a reception to follow, hosted by juniors.

Graduates include Mrs. Deloris Turnage, Crystal Springs; Mrs. Elizabeth Reed, Jackson; Mrs. Bobbye Llano, Crystal Springs; Mrs. Betty Mitchell, Jackson; Mrs. Joann Hamm, Florence; Miss Simone Rushing, Kilpatrick; Mrs. Lucille Knight, Benton; Mrs. Alice Ashley, Jackson; Mrs. Evelyn McCabe, Natchez; Mrs. Nettie Pierce, Hattiesburg; Mrs. Alice Lee, Jackson; and Mrs. Deloris Harper, Jackson.

The next class will begin on February 18.

marry and the kind of homes they will have. This can be done by helping them cultivate the right circle of friends, for friendship may grow into love, and love into marriage.



SIMON AND ASHIMA SIRCAR and their son Bapi pause for a photo at the Philippine Baptist Theological Seminary in Baguio. Sircar is the great-grandson of a convert of pioneer missionary William Carey. After Mr. and Mrs. Sircar graduate in April, they will go to Dacca, East Pakistan, where he will be pastor of the Immanuel Baptist Church. Bapi's name means "treasured one" in their language, and they say it also stands for "Baguio, Philippine Islands."

# District WMU Meeting for

## Baptist Young Women (Young Adults)



Frances Shaw  
State Director  
Baptist Young Women

**WHO:** Baptist Young Women, ages 18 - 29, married and single

**WHY:** To learn about plans for new Baptist Young Women's organization

- missionary education
- state-sponsored activities
- mission action

**WHEN AND WHERE:**

February 21	Prentiss
February 28	Liberty
March 7	Ridgecrest, Jackson
March 21	Lucedale, FBC
March 28	West Laurel
April 4	Meridian, Poplar Springs Drive
April 11	Macon, FBC
April 18	Tupelo, Parkway
April 25	Southaven, FBC
May 2	Duck Hill
May 9	Leland, FBC

**ATTEND THE MEETING WHICH IS NEAREST YOU**

**TIME:** 10 a. m. - 1:30 p. m. (including lunch)  
Nursery provided

**PROGRAM PERSONNEL:** Frances Shaw, Team Leader  
Edwina Robinson  
Mrs. Eugene Cain  
Mrs. Bill Stroup  
Mrs. Robert Gentry

**BRING:** A sack lunch, drinks provided by church

## Acteens (Youth Division)



Kaye Johnson  
State Director  
Acteens

**WHO:** Girls, 12 - 17 and their leaders

**WHY:** To learn about plans for Acteens organization

- individual achievement plan
- camps and conferences
- missionary information

**WHEN AND WHERE:**

February 21	Poplarville, FBC
February 28	Laurel, Highland
March 7	Philadelphia, FBC
March 21	Houston, FBC
March 28	Jackson, Broadmoor
April 4	McComb, FBC
April 11	Prentiss
April 18	Grenada, Emmanuel
April 25	Drew, FBC
May 2	Tupelo, Parkway
May 9	Senatobia

**ATTEND THE MEETING WHICH IS NEAREST YOU**

**TIME:** 10 a. m. - 1:30 p. m. (including lunch)

**PROGRAM PERSONNEL:** Kaye Johnson, Team Leader  
Marjean Patterson  
Mrs. Jim Yates  
Mrs. Shelby Warren

**BRING:** A sack lunch, drinks provided by church



# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON

LIFE AND WORK CURRICULUM

## God's Mighty Acts Through Jesus

## Living In The Spirit

By Clifton J. Allen

Matthew 8:1-17; Luke 8:24-35

God revealed himself in and through Jesus Christ. In this lesson we focus attention on God's mighty acts through Jesus. He performed miracles which declared him to be the Son of God. Also, Jesus' miracles confirmed the fact that he was able to deal with the deepest need in human experience and that he could create the kind of character appropriate to discipleship in the kingdom of God. Perhaps it was for this specific reason that Matthew recorded a number of miracles, irrespective of the actual time when they occurred, immediately following the Sermon on the Mount.

### The Lesson Explained

#### Healing At A Distance

Verses 5-13

A centurion was an important officer in the Roman Army, the captain of one hundred soldiers. This centurion, living in Capernaum, was deeply concerned for a slave, who was paralyzed, really at the point of death. He had heard about Jesus' mighty acts and came to Jesus to lay before him the terrible plight of his slave. Jesus' instant response was, "I will come and heal him." But then the centurion's wonderful faith found expression. He felt unworthy. He was a Gentile. Jesus was a Jew. According to Jewish law, a Jew was forbidden to enter the house of a Gentile. Further, the centurion recognized Jesus' authority. His faith assured him that Jesus needed only to say the word or give the command, and the slave would be healed. His faith elicited Jesus' strongest commendation, even caused Jesus to marvel and then to say that the centurion's faith was greater than he had found in Israel. Here, a Gentile was proving himself to be worthy of a place in the kingdom of God. Jesus said the word: the slave was healed at that moment.

#### Healing With A Touch

Verses 14-15

Peter's mother-in-law was sick with a fever. It may have been malaria, which is said to have been common. No special plea was made in her behalf, but Jesus touched her hand and he healed her disease and restored her to full strength. The touch was not a necessity. But the touch was important for Peter's mother-in-law: it expressed tender concern; and it was unmistakable proof in the woman's mind that her healing was no accident but a result of the power of God in Jesus. She arose immediately and began to assist in the chores of hospitality and to express her gratitude by doing things for Jesus. For her, renewed health meant renewed strength to work, to be filling her place in the home, to be doing something to contribute to the ministry of Jesus. Gifts from God always include the stewardship of their use.

#### A Healing Scene At Sunset

Verses 16-17

The sabbath ended at sunset. At that time, as we learn from Mark, people brought sick kinspeople and acquaintances to Jesus — some possessed with demons and some afflicted with diseases — and Jesus healed them. We cannot be certain or dogmatic about all that was involved in being possessed with demons. Surely there were aspects of mental illness and serious psychic disturbance. Surely, also, there was more: persons were seized by evil spirits who made them do evil deeds, who robbed them of capacity for wholesome relationships with other persons, who tormented them with fear, and who made them specially hostile toward Jesus because they recognized his unique relation to God. With a word, Jesus cast out the evil spirits, setting free the persons who had been possessed by them. And he healed many sick persons, who impressed the truth spoken by the prophet Isaiah, he "took our infirmities, and bare our sicknesses." Jesus indeed identified with humanity, with persons in every station of life and every situation of need, and particularly, with evil and heartache and infirmity.

Truths to Live By

Jesus' work confirmed his redemptive mission and power. — Jesus was much more than a miracle worker, a doer of signs and wonders. He did perform miracles. His works of mercy expressed the mercy of God and God's compassion for suffering mankind. His works exhibited the power of God to give wholeness and health and strength, to release from the bondage of evil and the blighting corruption of iniquity. All these wondrous works were the goodness and power of God in action; they were also symbols of the salvation of God — life for death, light for darkness, strength to overcome weakness, love to replace self-interest and pride, freedom instead of bondage, peace instead of guilt and fear, and aspiration and hope instead of futility and despair. We have adequate evidence, really certain proof, to confirm our faith in Jesus Christ as the living Lord.

Our works declare our relationship. — We have no occasion to doubt Jesus' relationship to the Father. His works settled that. As Christians, we may well ask ourselves, Do our works declare unmistakably our relationship to the Father? According to Jesus, a person is known by his works just as a tree is known by its fruit. The world needs a clear word of witness from Christians, spoken with courage and humility and lived with openness and fidelity, that Jesus Christ is Lord and that we know him in the power of his resurrection.

Jesus is pleased by great faith. — Jesus seeks for faith because faith is the opposite of self-will, of rebellion, and of meekness. Jesus seeks for faith because faith produces faithfulness and faith accepts the offered resources of divine strength. Faith obeys with confident assurance as to the outcome of God's purpose in Christ. How great the joy and blessing, how great the prospect, if Jesus can say, "Great is thy faith!"

## Calvary Church, Holly Springs, Calls Pastor

Rev Charles R. Farmer has accepted the call of Calvary Church, Holly Springs. He has been serving as pastor of Union Church in Alcorn County for over three years.



During his stay at Union there have been nine additions by baptism and eight by letter. The church has moved from half-time to full-time services. A modern three bedroom, 1 1/2 bath, brick house has been constructed as a pastor's home. This past summer the church adopted a constitution and bylaws. There has been a general overall growth in all phases of the work at Union.

Mr. Farmer, native of St. Joseph, Missouri, is a graduate of Gard Business College in St. Joseph. He holds the Bachelor of Arts degree from Oklahoma Baptist University. He completed on year's work toward the Master of Religious Education degree at Golden Gate Seminary, Mill Valley, California, and earned the Bachelor of Divinity degree at the New Orleans Seminary.

Prior to coming to Mississippi, he served as pastor of New Hope Church, Mexico, Missouri. He is married to the former Faye Wilbanks of Corinth. The Farmers have already moved to Holly Springs.

From Mexico: Mrs. R. Henry Wolf, missionary stationed at Acapulco, wanted to buy some souvenirs to take back to the States. She went to a shop owned by a member of the mission where she teaches Sunday School. She asked the price of a small curio. "For you, little sister," her friend answered, "the price is 25 pesos. I sell it to the Americans for 50."

By Bill Duncan

Romans 8:1-17

Many have expressed the view that the eighth chapter of Romans is the greatest chapter in the Bible. This chapter is about the Holy Spirit in the life of the believer, and it contains 17 references to the Holy Spirit. Only one other passage mentions the Spirit in such a way and that is John 17. There are many facts given in Romans 8 about our great salvation: salvation begun, salvation continued, and salvation completed.



In this chapter Paul speaks of two opposite ways of living. The mind of the flesh is enmity against God. Those in the flesh cannot please God, and are unsaved people. Christians are "not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." This is a plain declaration that every Christian has the Holy Spirit dwelling within him.

Dr. Griffith Thomas has suggested that the first four verses of Romans 8 sum up the message of chapter 5-8. (1) No condemnation, chapter 5. (2) Set free from the law of sin and death, chapter 6. (3) what the law could not do, chapter 7 (4) walking not after the flesh, but after the Spirit, chapter 8.

"In Christ" is the theme of this chapter. First, there is justification by faith — no condemnation to those who are in Christ. His perfect righteousness is ours. When one is in Christ the victory is his because the victory has been won by Christ. What does it mean to be living in the Spirit? (1) He has been born of the Spirit (John 3:5). (2) He has the witness of the Spirit (Rom. 8:16). (3) He is baptized by the Spirit into the Body of Christ 1 Cor. 12:13. (4) He is indwelt by the Spirit (Rom. 8:9). (5) He should walk by the Spirit (Gal. 5:25). (6) He is led by the Spirit (Rom. 8:14). (7) He should be filled with the spirit (Eph. 5:18). (8) He should bear the fruit of the Spirit (Gal. 5:22-23).

One might sum it up in this way: Life in the Spirit is one of spiritual freedom, loving obedience, blessed assurance, and eternal security.

### Spiritual Freedom

Apart from Christ one is condemned because of sin, but through Christ one is given pardon and freedom. A divine power has made one free and continues to work in him. This is our hope of victory over sin. The same power that raised Jesus from the dead raised the sinner to freedom.

This freedom can best be explained in that we are set in a different relation inwardly to salvation. We are free not in our own strength but in the strength of Christ. God's first ob-



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jective in saving us from sin is that we may renounce sin and resist sin and resist sin. We are set free from sin that we may live after the Spirit. We are given by the Holy Spirit energy to overcome the power of sin and to live on the new level of righteousness. Also there is power that will ultimately deliver one from the presence of sin in the glory of eternity.

### Loving Obedience

We are not free from obligation. It is freedom to enjoy the blessed privilege of inheritance, but one must fulfill the implications of the relationship of a Father and a Son. We are under obligation because of what God has done for us. This freedom constrains one to live on a new level according to the will of God.

The only way we can ever be raised to this new level of living is for the divine Executioner, Jesus Christ — to put to death the deeds of the body. He will only do this when we ask him to help us live on this higher plane. The whole matter of this new morality is when we trust the Spirit enough to put to death the sinful habits and satisfaction of the lower nature.

This obedience is based upon love between a child and his father. When we know we have been adopted we are able to draw near to the father whom we know will always act in our best interest.

### Blessed Assurance

We can have assurance through the inner witness of the Spirit that we are Christians. If a Christian doubts his salvation and is not enjoying the assurance of salvation, it is because he does not have the witness of the Spirit. There are any Christians troubled about this matter. But one cannot believe the message of salvation by grace for lost sinners in Romans, and the message of abounding grace for the Christian, without having assurance of salvation. We are the children of God. The Spirit bears witness with our Spirit. The Spirit says Father and our spirit says Father. The witness results in an inward conviction, the knowledge that God is our Father. This is not an emotional feeling, it is a spiritual assurance.



### Allen Gets Mullins Award

DUKE K. McCALL (left), president of Southern Seminary, Louisville, presents the seminary's annual E. Y. Mullins award for outstanding denominational service to Clifton J. Allen, (right) of Nashville, former editorial secretary for the SBC Sunday School Board and editor of the Broadman Bible Commentary. (BP) PHOTO

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DEVOTIONAL

## How To Be Angry

Ephesians 4:26-27

By Allen F. Harrod, Pastor  
Trinity, Vicksburg

The place to begin in a devotion on anger is, I think, at a place where every searching Christian must arrive some time in his thinking. That is the truth that not all anger is a sin. This reality was brought forcefully home to me while I was a student in Southwestern Seminary. In a class in preaching under Dr. Gordon Clapard we were asked to submit sermons from the text, Matthew 5:21-22, where Jesus warns about the power of anger. In my desire to impress this favorite professor with my ability at sermonizing, I failed to research my subject completely. When my sermon was returned, I had received a C-plus. My heart melted as I scanned it quickly to discover the problem. Well, along with many others, I had assailed the sin of anger tooth and toenail, ascribing any type of anger as sin. Dr. Clapard simply placed beneath such a statement these words, "What about, 'Be ye angry and sin not'?" It brought me to several halting realities, one of which was the fact that there is some justifiable anger.

Now admittedly, most, if not all, of our anger is born out of haste, pride, and selfishness. We are not offering a blanket approval of anger. Indeed! We could never do that. The Bible clearly warns us of its danger. Jesus told us in His Sermon on the Mount that anger can be a cradle for murder. Because of its possible awful consequences, we should guard against it. Our verses for devotional consideration warn us "not to let the sun go down upon our wrath: neither give place to the devil."

But what about the first part of the verses, "Be ye angry and sin not"? There are definitely some things quite worth being angry about. Injustice, deceit, cowardice, false witness, and hypocrisy demand our indignation.

Let's take a close look at Jesus in that Temple scene down on Main Street, Jerusalem. See Him moving deliberately into the place of worship where the money changers were cheating their customers. Remember, too, that the local Jews were requiring that worshippers purchase their animals of sacrifice within the temple grounds. They had turned the house of prayer into a foul-smelling marketplace. So into that situation Jesus moved forcefully with his scourge. And out came those blasphemous merchants running. Behind them by blazing eyes of righteous anger came Jesus swinging a platted cord above his head.

It was when Patrick Henry became angry over the arrest of two Baptist ministers for preaching the gospel that he rose up in defense of religious liberty. He rode over sixty miles to speak in their defense, and when his righteous anger was spent, the two preachers walked out of the court free.

While we are carefully guarding against the kind of anger that the Bible marks as sin, let us learn the things that require our righteous anger. "Be ye angry and sin not."

### Rev. J. D. Walker Retires From Pastorate

On October 1, Rev. J. D. Walker resigned the pastorate of Sylvarena Church in Copiah Association and moved to Saltillo to make his home. He has been in the pastorate for 38 years, holding pastorates in the following churches in Mississippi: Center Terrace, Canton; Calhoun City, First; Goss, Columbia; Edon, Stringer; Sylvarena, Wesson; Hermonville. While serving at Center Terrace he also served Lone Pine Church in afternoons, and at Calhoun

City, he served Sabougla and Bethel in afternoons.

In Texas he served First Church, Normangee, and in Louisiana, the Pine Grove Church.

Mr. Walker may be contacted for supply, or interim pastorate, at his home in Saltillo, Miss. Telephone 869-2801.

When it seems that dissension and trouble beset our ship of service, we must cast out anchor to one who can hold our ship steady in a storm. Our anchor must be our love for Christ. — Amy Bolding in "Installation Services for All Groups," Broad-



### Folk Music At Carey

William Carey College students will present the religious folk musical, "Tell-It-Like-It-Is," Thursday night, Feb. 12, as a part of Religious Emphasis Week. Shown rehearsing for the performance are students David Coleman, Pascagoula, and Judith Roberts, Ft. Myers, Florida.

### Revival Dates

Calvary, Batesville: week-end youth 7:30 each evening; regular Sunday schedule; Rev. Buddy Wagner, former resident of Batesville, now enrolled at Southern Seminary, Louisville, Ky., speaker; Mike Lovorn, youth pastor; Reba Flemmon, prayer chairman; Teresa Morrow, pianist; Wanda Crawley, organist; Debbie Ledbetter, Sheila Tucker, Dianne Cohen, Publicity Committee; Danny Perkins, Dale Crowell, Ronald Wallace, Frank Joslin, Ronnie Tucker, Jimmy Shields, ushers; Rev. J. D. Joslin, pastor.

Alcoholics are three times more likely to lose their teeth than non-alcoholics, according to a survey of 341 alcoholics made by the American Dental Association.

## Hurricane's Effects Seen In Seminary Enrollment

Classes at New Orleans Seminary have resumed following an extended Christmas vacation and registration for the second semester on January 13. Finishing the first semester before Christmas holidays has been a popular new feature with both students and professors at the Seminary.

"Enrollment figures continue to be encouraging in view of various circumstances beyond our control," said Dr. George C. Herndon, Registrar of the Seminary. "Hurricane Camille wrought devastation on homes and church fields of dozens of students in the late summer of 1969. Many of these are only now beginning to return to the Seminary."

The hurricane was referred to as "an act of God" by some insurance companies. One Seminary official quipped that the hurricane's devastation made it appear that some other force was "acting."

The hurricane was a major factor in the enrollment this year, and it is only now facing from the total picture, according to the Registrar. "People who have not seen it cannot imagine the destruction of the church fields where many student pastors serve," he said.

Dr. Herndon went on to say that a reduction has been made in the number of students enrolled in the Seminary's diploma program at the request of one of the school's accrediting associations. The diploma program is for students who have not graduated from college. One accrediting association limits the number of diploma students that may be enrolled in a graduate school such as New Orleans Seminary to 10% of total enrollment. For several years the Seminary had been enrolling more than the recommended number of these students. This year New Orleans Seminary implemented the association's request.

"Actually, the major portion of those who were not permitted to enroll in the diploma program were students' wives, who would have enrolled only as part-time students for short periods of time in any case," Dr. Herndon said. The actual student load of the faculty is not greatly reduced by the loss of these students.

"We are taking care of these diploma students in other ways this year," Herndon said. "Some are being

encouraged to continue their college education. Others are enrolling in Seminary Extension classes."



### New Missionaries Speak At Edwards

Rev. and Mrs. L. Wayne Frederick, newly appointed missionaries to the French West Indies, recently

spoke at Edwards Church.

Edwards is the home church of Mrs. Frederick. Her parents, Mr. and Mrs. R. K. Blush, Sr. are faithful members there.

Born near Shannon, Wayne Frederick at the age of 12 saw his father ordained as a minister. He told the Edwards congregation that a member of his father's congregation, an emeritus Southern Baptist missionary to China, the late Miss Pearl Caldwell, "overwhelmed him with her spiritual sensitivity and dedication."

Mrs. Frederick, born in New Orleans, lived there seven years before her family moved to Edwards. She told the church that her family encouraged her to accept responsibility in the church. Participation in Girls' Auxillary, she added, influenced her decision to become a foreign missionary.

Rev. and Mrs. Frederick have three daughters, Edie 7, Amy 6, and Iris, 4.

## Brotherhood

### Man And Boy Rallies

Many Royal Ambassador leaders and counselors will remember, I am sure, Mr. Billy Jack Green, Music Director of Daniel Memorial Baptist Church, Jackson. Mr. Green assisted us with the last Man & Boy Rally by having charge of the opening period of the afternoon session and by leading our congregational singing.



We are delighted that Mr. Green has consented to do this same type of thing in each of the sectional rallies this spring. I talked with Billy Jack recently and he has a real good music program planned, and we of the Brotherhood Department wish to invite all interested men and boys to come and participate in this particular part of the program.

We would like to mention two or three things relative to registration for the rallies:

1. Please make your reservations by contacting the host church.
2. You will need to send \$1.25 per person when you make your reservations.
3. We suggest that you make reservations as early as possible, thereby enabling the church to make adequate plans for the meal.

The rallies' meeting places are:

March 20—First Baptist Church, Wiggins  
March 27—First Baptist Church, Crystal Springs  
April 3—State Boulevard Baptist Church, Meridian  
April 10—East Heights Baptist Church, Tupelo  
April 17—Moorehead Baptist Church, Moorhead

## Names In The News

ATLANTA (BP) — The Southern Baptist Home Mission Board elected a staff member for its church loans division, approved a status change for one missionary couple and appointed three career missionaries. Bob M. Stidham, a staff member of the Michigan state convention, was elected field representative in the Division of Church Loans.

### Off The Record

The tall, dignified man joined the crowd in front of a bargain counter in an attempt to get a very special pair of hose for his wife. He inched his way patiently, but was buffeted here and there by the women, and made no progress.

Suddenly he lowered his head, stretched out his arms, and then barged through the crowd.

"Can't you act like a gentleman?" inquired a cold feminine voice at his elbow.

"I've been acting like a gentleman for the past hour," replied the man, still charging forward. "From now on I'm going to act like a lady."

The visiting psychologist explained that the teacher was not holding the attention of her class and offered to prove it.

After the pupils had filed into the room and taken their seats he asked a little girl for a number. The little girl gave thirty-five and the psychologist promptly wrote fifty-three on the board. Receiving twenty-nine, he wrote ninety-two and for eighty-two, he wrote twenty-eight. After several minutes of this a voice was heard from the rear of the room, "Sixty-six; let's see what you can do with that!"

Parson: Do you take this man for better or worse?

Mandy: He can't be no worse, they is little hope of his gettin' any better, so I takes him AS IS.

As an executive meeting of a newly organized association in the North-west, a member remarked:

"Our Lord sent us four preachers, one with a beard and two with hair."

Whereupon one of the preachers remarked to prove that Southern Baptists were a well-balanced pro-



DAVID YOUNT, son of Mr. and Mrs. Eugene Yount, was recently awarded a ten-year Sunday school perfect attendance pin by Flag Lake Church, Tate County. Pictured, left to right, are Hubert McMaster, assistant superintendent of Sunday school; Thomas Spencer, superintendent; David; and Rev. E. V. Ginn, pastor.

Rev. Billy Renick has assumed duties as associate pastor of Southside Church, Hattiesburg, Rev. Garland McInnis, pastor, has announced. He is a sophomore at William Carey College. His father, Rev. O. B. Renick of Petal, is a retired Baptist minister. Dale Clark, Carey senior, who has been associate pastor of Southside several years, will leave in March to do practice teaching in Gulfport.

### The Village — — —

(Continued from page 5)

side Zurich. Mantz thus began his fourth and final imprisonment, for this time he was condemned to die. He was accused of wanting to "found a new church," of teaching that a Christian should not carry the sword, and of continuing to baptize in spite of its being forbidden.

In the afternoon of the Twelfth Day, 1527, Mantz and Blaurock were brought outside the hall of the city council to have sentence pronounced publicly. Blaurock was to be beaten along the street and led out through the city gates. Later, he was captured in Austria and burned at the stake.

Mantz was to be drowned, the most humiliating penalty of death being practiced then. When he was brought down in a fishing boat, his mother and brother hastened to his side, exhorting him to steadfastness till the end.

The scene of his martyrdom was scarcely 500 yards from the house where he was born. Mantz's hands and feet were tied. One of the opponents of the movement who witnessed the execution recalled that Mantz was praising God all the time for being allowed to die for the truth.

In his last moment, Mantz, then only some 25 years old, sang with a

RALEIGH, N. C. (BP) — Former Southern Baptist Convention President Brooks Hays of Winston-Salem, N. C., has been appointed chairman of the North Carolina Good Neighbor Council, an interracial organization dealing with race relations, by Gov. Bob Scott.

Hays is director of the Ecumenical Institute at Wake Forest University, Winston-Salem, and former U.S. Congressman from Arkansas. He was president of the SBC from 1958-60.

It was Hays' strong stand on the Little Rock school desegregation issue that prompted his defeat for reelection to Congress in 1958 while serving as SBC president. Hays is a long-time advocate of racial integration.

loud voice, "Into Thy hands I commend my spirit." He was pushed off into the water as the first martyr on Protestant ground. The swift, blue waters of the Limmat engulfed him and swept his body downstream. Today, sightseeing boats cruise over the spot where this occurred.

In executing Mantz, Swingle and the Zurich council wanted to make the most frightening example possible so that other "troublemakers" would be silenced for good. Instead, Felix Mantz became an example for other brave Christians who risked and sometimes yielded their lives in the cause of a free church ideal.

The waters of the Limmat, now as part of the famed Rhine River, ultimately flow through Cologne, Germany, on their way to the North Sea.

The question of infant versus believers' baptism rages today along these waters. A group of 350 Lutheran and Reformed churchmen in the Cologne area have petitioned their synod to abandon the requirement for infant baptism. Rather, say these pastors and leaders, let the parents decide concerning the baptism of their children. (EBPS)



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